

Chapter – 66

## Bahauddin Muhammad Naqshband

(1328 - 1389AD)

The real name of Khwaja Bahauddin is Muhammad Bin Syed Muhammad. He was born in Qasr Arifan, a suburb of Bukhara. His genealogy reaches back to Hazrat 'Ali Murtaza in 23 steps. His education and training had gone under the supervision of Hazrat Muhammad Bab Samasi and Hazrat Syed Amir Kalal. Spiritual training was given by Hazrat Abdul Khaliq Ghajdwani, who was from the Owaisiyah Series. From his childhood, the signs of being a saint and indications of unusual powers were prominent on Bahauddin Mohammed's forehead. That is what her mother used to describe.

Khwaja Sahib was a follower of Syed Amir Kalal. He got the basic training from him but then with his permission he also got benefited from Sheikh Fatah and Sheikh Khalil Ata. He spent twelve years in the company of Hazrat Khalil. He also traveled to Hijaz twice with him.

Khwaja Bahauddin used to earn through agriculture. He usually grew barley and pulse of mash. He was a good farmer. He used to work very hard to prepare the earth. He was always careful in selecting the seeds and getting the job done with the bulls.

Bahauddin was by nature a dervish man and he always supported for it. His sayings are, "Whatever we have achieved it was due to the love and living in scarcity". Khwaja Sahib was very careful about eating Halal (*only permitted things*) and used

to avoid doubtful things. He had a character of high grade sacrifice. He used to treat the guest at home as much as possible. Most of the time, he used to cook himself and personally serve his guests..

All his elders before him did both Zikr Jahri (*Allah's Remembrance with loudness*) and Zikr Khafi (*Allah's Remembrance with quietness*). But Sheikh Bahauddin refrained from doing Naqshbandi way of Zikr Jahri, means the remembrance with loudness. His philosophy was "Manifestly true and Inwardly true" and he used to say "Reputation is in solitariness, while disaster is in fame".

- He established the following eleven principles:

1. *Be conscious*
2. *Look at steps*
3. *Travel in homeland*
4. *Solitariness in association*
5. *Remembrance*
6. *Resonance*
7. *Care of eyesight*
8. *Care of memory*
9. *Digital knowledge*
10. *Periodic knowledge*
11. *Awareness of heart*

And while explaining them he said that: "Whatever concentration develops through Zikr Jahri (*Remembrance with loudness*) and Sima (*Qawali*) it does not have stability and permanence in it. If proper attention is given on the awareness of heart then an emotion is generated, and then passion works. The truth of Zikr Khafi (*Remembrance with quietness*) comes out through the awareness of heart. And it happens as if the heart does not know that it is engaged in Remembrance ." He also said, "It is our elders sayings that, if the heart knows that it is engaged in Zikr, then it is evident that it is still negligent. "

Some of the major teachings of Khwaja Naqshband are:

1. Wilayat (*becoming a saint*) is a blessing. The saint must understand that I am a guardian, so that he may thank for this blessing. Blessings of Allah are always there with the Saint.
2. The appearance of unusual and wonders have no credibility. Actions and dealings require perseverance.

3. On the way of closeness to Allah, the negation of personal existence, subjugation and self underestimation is the real major task.
4. To get closeness to Allah, one of the conditions is maintain manners. As regards the manners with Almighty Allah, is doing His perfect worship with extreme obedience and turn away from all others than Allah. As regards the manners with the Messenger of Allah (PBUH), is to place ourselves in the position of his following. And As regards the manners with Saints is more about directing people to the truth.
5. The religious mentor should be aware of his follower's three situations, means; past, present and future, and train them properly.

Khwaja Bahauddin Muhammad Naqshband is counted in the category of big Saints. He wrote two books, " دليل العاشقين " and " حیات نامه ". He also used to do mystic poetry. His poetry in four verses is relatively more famous.

He is the founder of "Chain-Naqshbandiyah". Naqshband literally means "Painting artist", but generally it means "*Reflector of the spirit of Islam*". The name of this Chain-Naqshbandiyah is also known as "The Way of the Prophet and Siddiquiya". The feature of this series is modesty, enthusiasm, courage and control. This series is more closed to the method of Hazrat Owais Qarni. Among the prominent mentors of this series are: Hazrat Alauddin Attar, Khwaja Muhammad Baqi Billah, Imam Rabbani Mujaddad Alf Thani, Muhammad Masoom Sirhandi, Khawja Muhammad Naqshband Thani and Jamaat Ali Shah, etc. This chain initially remained in Bukhara, Turkistan and Central Asia, but later it spread to India, Pakistan and other places as well.